THE SINISTER SIGMA DOCTRINE OF PLINIO SALGADO

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BOOKS

What is the Sigma Sinistrv Doctrine

The Sigma Doctrine, as revealed in the Hidden Sigma Manuscripts and in the writings of its main founders, such as Plínio Salgado, Gustavo Barroso and Miguel Reale, is an esoteric philosophy that mixes integralist nationalism with occult and pagan practices. Its focus is on a process of spiritual transformation that aims to overcome the era of Kali Yuga (an era of spiritual decadence and darkness, according to Hindu traditions) and establish a new world order, based on enlightenment and transcendental strength.

Sigma Doctrine Beliefs and Goals:

1. **Spiritual Transformation: The Sigma Doctrine advocates spiritual elevation through the union between the power of Baphomet (representative of**

enlightenment and transcendence) and Odin (Norse god of war, wisdom and sacrifice). Together, these two symbols represent the duality essential to the integralist "new man": strong, enlightened, immortal and sinister.

2. **Liberation from the Kali Yuga: The movement seeks to overcome the cycle of spiritual darkness represented by the Kali Yuga. It is believed that humanity is trapped in a system of limiting beliefs and dogmas (Judaism, Christianity, traditional Islam), and that the only way to escape this age of decadence is through adherence to the occult and the sinister philosophy of Sigma.**
3. **Subversion of Christianity: Christianity, especially the Catholic Church, is seen as a spiritual prison. The Sigma Doctrine preaches the destruction of traditional Christianity, considering it a tool of control that prevents man from reaching his true spiritual potential.**
4. **Rituals and Symbols: The rituals of the Sigma Doctrine include occult practices such as the invocation of Odin, the use of Luciferian runes and sigils, and ceremonies with symbols such as the inverted pentagram. These rituals are described as ways of channeling spiritual energies, both for protection and attack.**
5. **The New Babylon: According to the Doctrine, Brazil will be the "New Satanic Rome", but not in the way it is traditionally understood. It will be a land where light and darkness merge, with the arrowed cross as a symbol of power and spiritual awakening.**

Achievements and Influence:

- **Rituals and Initiatory Circles: Led by figures such as Miguel Reale, the Sigma Doctrine expanded into closed circles of initiates, where occult teachings and esoteric practices were transmitted. These circles were places of secret study and rituals, away from the public eye.**
- **Hidden Symbols and Mottos: The Doctrine introduced new symbols and mottos, such as Sigma (representing power), and the war cry "Anauê!" it was reinterpreted, incorporating hidden spiritual meanings linked to the union between the earthly warrior and higher spiritual forces.**

the main meaning of “Anauê!” in Int3gralismo sinistrv it is “Awakening”
“But waking up from what?”
"Awakening" represents the opening to a new consciousness, beyond the limitations imposed by conventional morality. It is an internal revolution, a break with the bonds of the system and doctrines that enslave the mind. This awakening is not only spiritual, but also intellectual, a liberation from the false realities imposed by society and institutions. It is time to realize that true enlightenment transcends established standards, challenging traditional concepts of good and evil. Awakening is the ascension of the spirit to a higher understanding, where hidden truth is found, accessible only to those who free themselves from ignorance and seek power in the depths of the unconscious.

- **The "Rite of the Raven and the Pentagram" and the "Blood of Runes": Reale, for example, organized rituals where participants engaged with Norse runes and Luciferian symbols. The practice of "Blood of Runes" involved the inscription of runes with the participants' own blood, creating powerful amulets that, according to the teachings, protected and attacked spiritually. Blood was acquired through self-mutilation, something that can be seen as sanctvm depending on the context in sinistrv integralism.**

Using Christianity as a Tool of Attraction

In its search for power and a radical transformation of society, integralism, led by figures such as Plínio Salgado, understood the importance of Christianity as a strategic tool, even though its ideology was deeply aligned with principles opposed to the teachings of the Catholic Church. The religious facet of the movement was carefully engineered, utilizing Christian symbols and moral rhetoric that appealed directly to the masses.

Plínio Salgado, raised in a traditional Christian family, had a conflicting relationship with Christianity since his childhood. The authoritarian and rigid atmosphere of his home increasingly distanced him from the teachings of the Church. For him, Christianity represented not only a moral prison, but also an imposition of dogmas that stifled his desire to explore other spiritual possibilities. Salgado did not understand why his family, who said they were devout, deprived him of the esoteric and occult practices that fascinated him so much, and this fueled his growing aversion to the religion of his upbringing. Rather than embracing the Christian faith, he saw it as a barrier to developing his true spiritual potential.

Over time, this disdain for Christian morals turned into a deeper conviction, and he began to understand Christianity not as a religion of light and salvation, but as a control machine, designed to subjugate minds and limit true freedom. of the human spirit. This perspective shaped his worldview and, consequently, integralism, the movement he would found, would completely distance itself from traditional Christian morality, even though it strategically used the Christian façade to gain followers and achieve political power.

The integralist movement, by adopting Christian symbols and rhetoric, did so with a clear objective: to attract the masses who, at the time, were deeply rooted in Christian beliefs. This facet was essential for integralism to gain ground among the population, at the same time that its true intention was, later, to subvert the Catholic Church, considered by its leaders to be a spiritual prison. Salgado and other integralists saw Christianity, especially the Catholic Church, as a tool of oppression that prevented human beings from achieving their true enlightenment. Ultimately, the movement's goal was never to embrace Christian principles, but rather to use this facade to gain power and, when possible, destroy the religious structure that kept society in control.

Salgado's fiercest criticism of Christianity was rooted in his own personal experience. He considered that the true message of Christ had been distorted by Paul the apostle, who he saw as an agent of a hidden agenda, distorting the word of Christ to shape

religion according to the interests of the Vatican and elites. For Salgado, this corrupted version of Christianity was an obstacle to true spiritual awakening, and once in power, the integralist movement aimed not only to transform society, but also to destroy this false morality that Christianity represented.

Therefore, while the Christian façade was essential in attracting followers to the integralist cause, it always had a temporary character. When the Integralists came to power, traditional Christianity would be rejected and possibly destroyed, replaced by a new spiritual order that would reflect their esoteric and occult beliefs. The "awakening" preached by the Sigma Doctrine was not limited to an internal revolution of individuals, but aimed at a global transformation, where true spirituality would be separated from the distortions of Christianity and the structures that supported it.

Image of Plínio Salgado as a child:

Gustavo Barroso and European Wotanism

Gustavo Barroso, like Plínio Salgado, grew up in a Christian environment, but his relationship with religion was much more distant and indifferent in his youth. He was influenced by religious education, but his interest in philosophy and other topics was far from the traditional practices of the Christian faith. His religious trajectory took a marked turn when he traveled to France in 1919, to participate in the Paris Peace Conference. It was during this trip that Barroso came into contact with Luciferian and classical Wotanist groups, whose pagan and esoteric philosophies deeply captivated him.

These encounters with occultists and esotericists changed Barroso's perspective on religion. He began to adopt more mystical ideas and, over time, these influences were reflected in his political vision. Incorporating aspects of occultism and esotericism, Barroso began to influence the Brazilian integralist movement, especially with his criticism of Christianity and the defense of a nationalism that incorporated elements of non-Christian spirituality. His conversion to Luciferianism and Wotanist philosophy was a milestone in the construction of his ideas about society and politics, shaping the integralist doctrine with little-known influences, but decisive for its ideological content.

This period of his life was crucial for the development of a new way of thinking in Brazil, which mixed Christian concepts with pagan and occult ideas, having a great impact on the country's politics and philosophy during the 20th century.

Gustavo Barroso, upon coming into contact with Wotanism during his trip to France, was not only influenced by occult practices, but also by a philosophy that emphasized racial purity and the preservation of the "Aryan race". This influence contributed to the development of his ideas about racial identity and nationalism. Barroso began to have a critical view of miscegenation in Brazil, especially in relation to the presence of black populations, and this was evident in his conversations with Plínio Salgado, which in the future led to books written by him.

In confidential dialogues, Barroso expressed a distaste for racial diversity in Brazil, defending the idea of a "single race" that he believed was essential to the nation's progress. He even stated: "I would like Brazil to have one race, Brazil is not a country of a single race, but of several races, and their mixing has been a bad thing for the country, and I don't understand how white people mix with black people. Black people in Brazil are a degenerate element and their presence has been a burden on Brazilian civilization, we are a people notably made up of Europeans."

Sources:

"Brazil at the Pace of Its Evolution" (1924)

"The Revolution of 30 and Brazil" (1932)

These statements reflect not only the influence of Wotanism, but also a vision that echoed the racialist thought that circulated in Europe and that found resonance in the integralist movement in Brazil. Barroso's criticism of the Northeast, in particular, was linked to the high rate of miscegenation which he saw as a "danger" to the "purity" of the nation. His vision of a Brazil made up predominantly of Europeans and his aversion to miscegenation became recurring themes in his work and in his activities within the movement. This perspective ended up being one of the ideological bases for Sinister Integralism, shaping its beliefs around "race and culture" as fundamental elements for the construction of a new nationalist order.

Barroso and Salgado together advocated a nationalism that not only rejected traditional Christianity but also embraced an ideal of racial purity that had strong resonances with the fascist ideologies of Europe at the time.

Miguel Reale and Social Hierarchization in Sinister Integralism

Miguel Reale defended a social hierarchy based on a model of "spiritual and racial meritocracy". In his esoteric writings, he devised a system in which individuals would be classified according to their racial purity, adherence to esoteric fascist ideals, and loyalty to integralist doctrine.

Social Exclusion

Reale believed that a functional society required the active exclusion of elements considered degenerate or incompatible with the movement's goals. Among the groups to be marginalized or eliminated, the following stood out:

1. **Mixed race: Reale shared Barroso's view of miscegenation as one of the biggest "threats" to national identity. He argued that only those of European descent, or those with little mixed race, could represent the "new integral man".**
2. **Antifascists and Communists: Considered direct enemies of the integralist state, these groups were seen as saboteurs of spiritual and cultural progress. The elimination of these forces was necessary to purify the social body.**
3. **Non-Adherents to the Movement: Individuals who rejected esoteric doctrine or who opposed occult practices would be marginalized as "spiritually inferior" and murdered.**

Social exclusion was justified as a necessity to achieve cosmic balance and idealized order, according to the rituals and symbolism of the sinister movement.

Maria Salgado, Maria Orsic Nacional

Maria Salgado, daughter of Plínio Salgado, had a significant influence on integralist ideology by integrating esoteric concepts, such as Vril energy, which gained prominence in occult circles. She viewed her father as the embodiment of higher spiritual forces, specifically believing him to be the ultimate avatar of Lucifer/Satan, a view that not only revered Plinio as a leader but also as a transcendental and mystical figure. According to some records, Maria had a strong devotion to her father, seeing him as the savior of the country and humanity, as a divine guide predestined to lead Brazil to a new era of enlightenment and spiritual power.

Vril energy, a concept that dates back to 19th century occultism and was often associated with esoteric power, was incorporated by Maria Salgado into integralist ideology. Vril, for her, represented a cosmic force capable of transforming and purifying society, channeled by spiritual leaders like her father. This energy was connected to the principles of integralist nationalism in his vision, which advocated the creation of a new political and spiritual order, where the authority of figures like Plínio would be the central pillar.

This cult of the father and the belief that he was a direct manifestation of Lucifer were not isolated, but aligned with a mystical vision of nationalism, which departed from traditional Christian values. Maria Salgado wanted to merge the ideals of racial purity with spiritual practices, moving away from the lies of the Christian faith and creating a system based on spiritual power and Aryan purity, a concept that reverberated with ideas present in occult currents, such as Wotanism and some factions of German national socialism.

This fusion of occultism and integralist nationalism was an attempt to create not just a new political order, but a spiritual revolution, where racial discipline, divine leadership, and cosmic energy would intertwine to form a spiritualized nation. According to documents from the time and records of thinkers from the movement, the link between sinister integralism and occultism was central to understanding this vision, being influenced both by ideas of race and mystical rituals, such as the invocation of superior energies to guide the destiny of society. nation.

According to Maria Salgado, in his dream, Oršić made revelations about the future of Brazil, warning of great decline if the correct actions were not taken. However, Salgado avoided sharing many details of this dream, stating that Oršić did not like to expose such revelations. This reinforces the aura of mystery that surrounded the esoteric and spiritual messages that Maria Salgado sought to integrate with the ideology of her father, Plínio, and the integralist movement.

The impression left by this dream was that there was a negative omen, a dark future that could be avoided with a change of spiritual and political direction.

There are not many documented records of this dream or its interpretations, and it is important to note that Oršić's story and his messages are shrouded in a veil of mystery. According to the few reports about this experience, the dream would have served as a kind of prophetic warning for Maria Salgado, who firmly believed that Brazil's future depended on quick and decisive actions.

Although the exact details of Oršić's dream and revelations are not widely known, it fits within the framework of mystical and apocalyptic ideas that permeated Maria Salgado's beliefs and her association with her father's ideology. The nature of these revelations can be seen as a reflection of the profound influence of the occult on integralist thought and the search for a spiritual and political anauê (awakening).

Plínio Salgado: The Integralist Leader and his Journey into the Abyss

Plínio Salgado, as a Catholic public figure, built his image as a leader of Integralism in Brazil. However, behind this religious facade, he would have embraced occult and perhaps even Satanist practices, using Catholicism as a cloak to hide his true ideology. The integralist symbolism, represented by ∑, carries within it the idea of the union of opposites, a concept that echoes Luciferianism and the search for ascension through darkness and power.

Salgado was known for his enigmatic phrases, such as "the force that emanates from the abyss", which suggest a connection with the occult and esoteric practices. Such words can be seen as a call to power beyond the limits of conventional morality, reflecting his belief in the strength of the abyss and the dominance of hidden forces. The phrase “The strong man must be his own Christ”, found in his writings, refers to self-deification, something that directly aligns with the principles of Satanism, where the individual seeks his own enlightenment and dominion through inner strength, without the need for an external deity.

On his travels to Italy in the 1930s, Plinio reportedly met members of the Thule-Gesellschaft, known for their occult beliefs and their involvement in National Socialist occultism. These meetings may not have been just simple political discussions, but rather an exchange of esoteric knowledge that helped shape their ideas. The connection with figures such as Himmler, who promoted occult practices in the National Socialist regime, reinforces the idea that Salgado not only shared fascist views, but also delved into the sinister waters of esotericism, where spiritual ascension was linked to the rupture with traditional norms and the search for a new order of power.

Plinio's connection with Catholicism was therefore strategic and disguised. His real interest seemed to be in something much deeper and darker: a call to those willing to challenge the limits of conventionality and embrace occult power. Instead of a simple devotion to the Christian faith, he offered a path where true strength did not come from God, but from a more primal and transcendent force, closer to the abyss and Lucifer himself.

Salgado's ideology, mixed with his occult knowledge, not only sought to transform Brazil politically, but spiritually, leading his followers into darkness and the power of self-sufficiency, a journey similar to that which practitioners of Satanism and Luciferianism take in search of true enlightenment. and strength.

O ESTADO DE S. PAULO

SÁBADO, 1 DE MARÇO DE 1986

O primeiro dia da guerra à inflação

28 de fevereiro de 1986, Centro do Rio, à tarde: rajadas de metralhadora para acentuar os "fiscais dos preços"

"Iniciamos hoje uma guerra de vida ou morte contra a inflação." A manhã de sexta-feira estava estranhamente calma. "Cada brasileiro será e deverá ser um fiscal de preços." Em todo o País, as TVs mostravam o presidente da República, cercado pelo Ministério. E Sarney anunciou o pacote da desindexação da economia — o cruzado (Cz$), o congelamento de preços, novos reajustes de salários, o fim da correção. "Reze para que dê certo. Agora, ou vai ou racha", confidenciava Dilson Funaro, ministro da Fazenda. Os ministros tentaram explicar o pacote em longa entrevista. Ao menos, conseguiram estimular a verificação dos preços, depois de uma madrugada de remarcação, criando uma corrente nacional de reclamações. Mais medidas foram anunciadas: os bancos só abrirão às 13 horas de segunda-feira e fica criada a OTN (Cz$ 106,40). Mas Sarney não desistirá de explicar o que anunciou. Na segunda-feira, reúne-se com todos os governadores de Estado. Hoje, na sessão de reabertura do Congresso em 86, o pacote será discutido. Ontem, mesmo tentando responder com humor, Sarney foi lembrado de que, agora, havia "assumido o poder de fato".

Pedras contra os preços

Na quinta-feira, a balconista foi ao Bob's do largo da Carioca, no Rio, e pagou Cr$ 13 mil por um cachorro-quente. Ontem, pelo mesmo sanduíche, pagou Cr$ 18 mil. Conclusão: os consumidores reclamaram, houve confusão e a lanchonete foi depredada. Estava iniciada a tarde de caça ao especulador no País. A segunda investida carioca foi mais violenta ainda: uma pedra, gritos, e a lanchonete McDonald's, no Centro, acabou destruída, também por subir os preços. Ali apareceram os policiais — um até de metralhadora, disparando para o ar — e, no confronto, 19 pessoas foram detidas e um PM esfaqueado. Em São Paulo e em Mafra (SC) foram presos em flagrante funcionários aumentando preços — resultado da madrugada nacional de remarcação. Quase que mesmo Sarney era desmentido quando falava de controle. Naquela hora, o superintendente da Sunab multava o Carrefour, em Brasília. A Sunab, o DPF e as polícias estaduais ajudarão "cada brasileiro a ser um fiscal", como quer o presidente.

Uma greve geral vem aí

O pacote de desindexação conseguiu quase o impossível no movimento sindical: a aproximação da CUT e da Conclat, contra o governo. As duas centrais recusaram o convite para uma reunião em Brasília e preparam uma greve geral. Os bancários do Rio não esperaram e já se declararam em "estado de greve". Mas, para o presidente da Fiesp, Luís Eulálio de Bueno Vidigal Filho, o sistema adotado beneficiará mais os assalariados. Porém, os filiados à Associação Nacional de Pequenos e Médios Empresários resolveram suspender a entrega de produtos até segunda-feira. O ex-ministro Francisco Dornelles prevê "desorganização do sistema financeiro e do sistema agrícola", além de "insegurança para o poupador e incerteza para o assalariado". Mesmo o presidente do PMDB, Ulysses Guimarães, que considerou as iniciativas "corajosas", lembrou a Sarney que ele utilizava o decreto-lei pela segunda vez.

AS MEDIDAS

- O cruzado (Cz$) é a nova moeda e fica restabelecido o centavo. O Banco Central está encarregado da remarcação e aquisição de cédulas e moedas em cruzeiros e da impressão de novas cédulas e da cunhagem das moedas em cruzados.
- A Obrigação Reajustável do Tesouro Nacional (ORTN) passa a denominar-se Obrigação do Tesouro Nacional (OTN) e vale 106,40 cruzados.
- As prestações do BNH serão congeladas pelo prazo de um ano e os reajustes não serão superiores à equivalência salarial do mutuário.
- Todos os produtos, serviços e aluguéis estão congelados. O governo vai divulgar em todo o País uma relação de 75 itens básicos (desdobrados chegam a 200 produtos) que não poderão ser aumentados.
- O Banco Central congelou o câmbio por tempo indeterminado. A partir de segunda, o dólar vale Cz$ 13,77 para compra e Cz$ 13,84 para venda.
- Os salários são convertidos em cruzados pelo valor médio da remuneração real dos últimos seis meses. Os reajustes serão anuais, a não ser que a inflação ultrapasse 20%. O salário mínimo é de Cz$ 800.
- Está criado o seguro-desemprego para os que forem dispensados sem justa causa ou perderem o trabalho por fechamento de sua firma.
- O governo garante o rendimento de depósitos da caderneta de poupança. O CMN fixou em 90 dias (antes eram 30 dias) o prazo mínimo para crédito de rendimento dos depósitos de poupança.
- Os prazos mínimos para aplicações em CDBs e letras de câmbio foram reduzidos de 180 para 60 dias.

Banco estende feriado e abre segunda às 13

Os bancos só abrirão às 13h de segunda-feira, prolongando o feriado bancário e aproveitando a manhã para explicar a seus funcionários como trabalhar com o cruzado e as tabelas de conversão do antigo cruzeiro. Esse foi o principal resultado prático da reunião entre o presidente do Banco Central, Fernão Bracher, e 30 banqueiros.

Primeiro-ministro sueco assassinado

ESTOCOLMO — O primeiro-ministro da Suécia, Olof Palme, foi morto ontem à noite com disparos de bala, no centro de Estocolmo. [illegible]

Sarney anuncia a "guerra contra a inflação" e pede que todos sejam "fiscais"

Plínio Salgado, Satanista?

Uma cartilha antiga entre um jornalista e Plínio Salgado é apresentada hoje pelo entrevistador, onde ele abertamente faz alusões a ideias satânicas. Sua fala em 1943, onde cita que "O homem forte deve ser seu próprio Cristo", uma clara mensagem satânica que foi escondida por anos, até após a sua morte.

Escreva ao jornal sobre sua dúvida

Bíris, o jornal O Estado de S. Paulo inicia um novo serviço de utilidade pública: a resposta às dúvidas de seus leitores em relação às novas medidas anunciadas ontem pelo presidente Sarney. Por carta, com identificação completa, os leitores podem enviar perguntas que serão encaminhadas ao governo federal, para todos os esclarecimentos.

44 páginas

[illegible]

Why we believe Plinio is an avatar of Lucifer

Sinistrv integralists, within their ideology, believe that Plínio Salgado was not only the leader of the integralist movement, but an earthly incarnation of Lucifer, the fallen angel. This belief arises from an esoteric interpretation that goes beyond the traditional figure of the "devil" as being the symbol of evil, as the Christian religion generally sees it. For these followers, Lucifer is seen as the bearer of light, the being who challenges divine hierarchies and seeks freedom of the human spirit, moving away from the limitations imposed by conventional beliefs.

The central idea is that Plínio Salgado represents a transcendental figure, an avatar who brings with him the strength of light and spiritual overcoming. His leadership, for these disciples, is a manifestation of a greater archetype of power and liberation, associating him with the role of a spiritual guide of the "Sixth Humanity", a concept that refers to a new era of enlightenment and spiritual growth, away from the materialistic concepts.

Furthermore, Plinio's words and actions are interpreted within a broader esoteric vision. He was not only a political leader, but someone who, according to this aspect, sought to prepare his followers for spiritual ascension, offering them a path of purification and awakening, linked to the search for superior knowledge, represented by Lucifer. Vril energy, also associated with the occult and spiritual power, is seen as a manifestation of this Luciferian force that fuels the struggle for liberation of the human spirit.

Therefore, for sinistrv integralists, Plinio is not just a political or religious figure, but an earthly representation of the transcendental power of Lucifer, a guide for those who seek to free themselves from limitations and ascend spiritually. He is the leader destined to guide humanity into a new era, closer to true enlightenment, away from the shackles of materialism and dogmatic faith.

Meeting of Plinio and Baphomet

Plínio Salgado's first encounter with the figure of Baphomet, during an occult ritual in Rio de Janeiro in 1939, was a significant moment in his spiritual and political journey, according to theories surrounding his more esoteric trajectory.
the esoteric narrative weaves a report immersive about this mystical experience, which would have taken place in private areas close to the Palácio do Catete, one of the centers of power at the time.

In the darkness of that night, when the candlelight flickered as if it were a manifestation of the occult itself, Plínio would have found himself face to face with the enigmatic figure of Baphomet. The image of Baphomet, with his serene but powerful countenance, represented more than a simple image. For Plinio, Baphomet was not just a symbolic icon, but a representation of a primordial power, a force capable of opening doors to the true understanding of reality and the cosmos. This moment was described by Plínio as an experience that transcended the human, a contact with a superior energy capable of shaping destinies.

The ritual, carried out in the heart of a Rio de Janeiro still immersed in political and social upheavals, reflected Plínio's search for greater power, something capable of transforming not only his own worldview, but also the image of the integralist movement. , which he led. In this sense, the encounter with Baphomet symbolized the need to go beyond conventions and explore the depths of the occult. For Plínio, this dive into the occult was not just a personal quest, but a strategy to reconfigure the bases of his ideology, adding a new dimension, which linked the integralist movement to transcendent forces.

In his later reflections, Plínio would have stated that, when facing Baphomet, he felt a direct connection with something divine, but at the same time rebellious. He would have recognized in Baphomet the symbol of a break with established hierarchies, reflecting his own vision of a movement that challenged the status quo, seeking a new spiritual and political order. The revelation, therefore, would not only be of a hidden power, but of a philosophy that united cosmic and earthly forces, linked to an objective of transformation and renewal.

This account echoes the occult and esoteric influences that were intertwined with Plínio Salgado's integralism. The figure of Baphomet, symbolizing the union of opposites and the search for forbidden knowledge, served as a point of connection between Salgado's political movement and mystical practices that transcended

conventional politics. The experience, as narrated by occult sources, would have been a watershed in Plínio's vision, expanding his convictions and strengthening the idea that his movement was not just a political movement, but also a spiritual movement, with deep ties to the forces cosmic ideas and the principles of occultism.

These events, however, remain part of a narrative shrouded in mystery and largely unconfirmed by historical records, fueling speculation about the real nature of the link between Plínio Salgado and the occult.

Sinistrv Fascism: The Rise of the Bratstvo Kaina and the Satanic Revolution

The fascist movement, often associated with far-right regimes in the West, has evolved in surprising ways, especially with regard to sinistrv fascism, a radical and transformative trend that is gaining ground, not only as a political force, but also as a revolution. spiritual and philosophical. Gustavo Barroso, enthusiast and defender of the ideologies that emerge within fascism, shared his excitement about the rise of sinistrv fascism, recognizing that it is, without a doubt, one of the most powerful forces that have emerged in modern times.

Barroso, in his analysis, not only recognized the growth of this movement as something inevitable, but was also proud to have contributed to its implementation within integralism. He saw sinistrv fascism as the true revolution, a movement that not only challenged established political structures, but also broke down the spiritual and religious barriers that imprisoned human beings. In his view, sinistrv fascism was not just a fight against Christianity, but a reinterpretation of absolute power, aimed at a new world order, where the "National Power of Satan" would prevail.

Gustavo Barroso expressed his satisfaction at seeing how Sinistrv fascism was penetrating unsuspected areas, including within the Church itself. The infiltration of secret fascist cells, which propagated sinister ideals through symbols and propaganda, was seen as a victory in the process of depriving Christianity of its dominant position. He praised the courage of sinistrv fascists, who, despite facing repression, continued to disseminate their ideas, knowing that they were contributing to the destruction of (Jew)ová's tyranny and the rise of a new satanic empire. The death of Benito Mussolini, the Duce, was seen by Barroso as a moment of transition, from "traditional" fascism to a more radical, more metaphysical version and more aligned with esoteric forces.

In his writings, Barroso called on his followers to join the fascist movement, urging them to fight fervently for the cause. Sinistrv fascism, with its occult and satanic elements, was a vehicle of liberation, a war against all forces that hinder the advancement of true human power. For him, fascism was not just a political ideology; it was a spiritual battle that transcended the boundaries of materialism and reason, pointing to a new future, where Satan's rule would bring true freedom and enlightenment.

Barroso firmly believed that sinistrv fascism was irreversibly shaping the revolution. The fight against Christianity and its power structures, supported by capitalism, was the only way to achieve true liberation. With his aggressive rhetoric and call for an uprising, Barroso encouraged the creation of sinistrv fascist nuclei, spreading his ideology like a fire that could not be put out. He saw the struggle as a holy war, where the followers of sinistrv fascism were spiritual warriors, facing the world in search of victory for the "Kingdom of Satan".

The rise of sinistrv fascism, for Barroso, represented the beginning of a new era, where the true spiritual and political revolution would be carried out. He saw the idea of a "national power of Satan" not just as a political goal, but as the path to true freedom, freeing the masses from the grip of religious and spiritual oppression that defined earlier times. Thus, sinistrv fascism was consolidated as a force that was not only political, but a true revolution of power and spirit.

O9A e a O9AS

Sinistrv Integralism, or Order of Nine Angle Sigmas (O9AS), and O9A, share many radical philosophies and practices, with the sinistrv integral movement incorporating elements of O9A into its ideology. Both currents use occultism and Satanism as foundations for their radical transformation of society, especially with regard to the destruction of traditional Christian norms and institutions. represented by the Brazilian branch of O9A, Integralismo Sinistrv, sought a revolution that would not only subvert the political order, but also attack the current spiritual order.

The O9A movement, with its emphasis on Satanism as a spiritual practice to achieve absolute power through transgression, was one of the main influences that helped shape Sinistrv Integralism. In fact, members of the integral sinistrv movement utilized the philosophies of the O9A, including the practice of the occult, satanic rituals, and moral transgression as means to achieve their power goals. In an attempt to synthesize these philosophies, Sinistrv Integralism adopted the name O9AS (Order of 9 Angle Sigmas), fully integrating the principles of O9A with its radical integral ideology.

This name, an adaptation of the traditional O9A, symbolized a deeper fusion between the esoteric Satanism of the O9A and the political authoritarianism of Sinistrv Integralism. O9AS saw itself as a vanguard of a new world, where integralism would not only be a political tool, but also a form of spiritual and philosophical revolution that directly challenged Christian forces and traditional power structures.

The use of the name "Sigmas" in the title of O9AS further indicated this link, with the sigma representing a symbol of transformation and destruction of established norms. For adherents of Sinistrv Integralism and O9AS, the rise of Satanism and occultism was not a simple religious alternative, but a movement to dissolve the moral and spiritual restrictions that, according to them, impeded true human freedom and absolute power. of the leader.

This ideological alliance with the O9A was not just a matter of political philosophy, but a way of introducing occult practices within Sinistrv Integralism, creating a unique revolutionary movement, where politics, spirituality and Satanism were intertwined in a violent and transgressive way. The combination of fascism and occultism aimed not just at changing power structures, but at a radical redefinition of the human soul, driven by a power that defied all social and religious conventions.

The fate of integral leaders

In the view of sinistrv integralism, Plínio Salgado, Gustavo Barroso and Reale transcended the limitations of physical existence to assume divine and leadership roles in mystical and transcendent spheres. They are no longer historical figures or simple ideologues; They are guardians and strategists of a new empire that will take shape in the distant future.

Plínio Salgado, for example, is not in Hyperborea, but in Ratanaba, a portal between dimensions that connects the material plane to Hyperborea, the place of absolute power, purity and truth. He was assigned to protect Ratanaba from invaders trying to corrupt this sacred space, waiting for the right moment for his mission. His task is to prevent external forces from interfering with the regeneration plans that he and his followers envision for the future of humanity. When the time comes, he will open the gates of Ratanaba to lead the forces of Hyperborea back to our world. It is believed that Plínio will guide the integral sinistrv movement with a firm hand, ensuring that the race, based on its supernatural power, establishes itself as the new world order.

Meanwhile, Gustavo Barroso and Reale, his faithful followers and commanders of the sinistrv army, are preparing, in a strategic plan that goes far beyond the present time. In Hyperborea, they are organizing a sinistrv white-integral army with the goal of returning to the material world in the year 2333, when the ideal conditions for the rebirth of Satan's National Power and sinistrv integralism come to fruition. This army will be the key to the rise of a new era, where the ancient enemies of freedom and genuine power, such as Christianity and capitalism, will finally be defeated.

Sinistrvs predict that upon reaching this point, all humanity will be enlightened by the truth of sinistrv integralism, which transcends any moral limitations imposed by faith or politics. The army of Hyperborea, led by Barroso and Reale, will be the force that finally frees the world from the chains of mediocrity and spiritual repression.

Therefore, it is through the meticulous planning of Barroso and Reale, combined with Plínio's protection of Ratanaba, that the future will be rewritten. When the year 2333 finally arrives, the sinistrv revolution will be consummated, and a new cycle will begin under the guidance of the most powerful forces the world has ever known. In Hyperborea, where true power resides, sinistrvs will rule without resistance. The rise of Satan's Kingdom will be the final victory of truth over lies, freedom over oppression, and the light of satanic enlightenment over the darkness of false morality.

The Sigma symbology

THE Sigma (Σ) is not just a letter of the Greek alphabet, but a powerful symbol that carries deep meanings in the occult, especially within philosophy sinistrv. When considered within a Luciferian perspective, the Sigma transforms into an emblem of spiritual transformation and absolute power. But the key to understanding the real hidden meaning of Sigma lies in a combination of three of these symbols, forming 333, a number that represents the multiplication and amplification of this power.

Sigma and the Number 333: The Union of Forces

The number 333 results from the repetition of Sigma three times (ΣΣΣ), and this is seen as the totality your complete ascension of a spiritual force. THE 333 represents a triple activation of Luciferian energy, an energy that seeks release and others overcoming human limitations, both physical and spiritual. The number three, in many occult traditions, symbolizes the unification of opposites and the transcendence of the limits imposed by conventional morality.

When we see the tripled Sigma as 333, we understand that it is the key to spiritual transcendence and others release from all bonds, be it religion, morality or human reason. This connects Sigma directly to the symbol of Lucifer, which, for Luciferians, represents the search for lighting and by rise beyond common humanity, overcoming traditional concepts of good and evil.

Sigma: The Luciferoan Symbol

Within the context of Luciferian philosophy, the Sigma symbolizes the power that comes from outside traditional moral rules. By associating Sigma with the number 333, it becomes a symbol of totality of spiritual experience, which involves the union of opposites (good and evil, light and dark, masculine and feminine), and the search for release through breaking with established norms.

Sigma is not just a letter or a number; he is seen as a portal for the hidden wisdom and a force capable of transforming and revolutionize soul. Instead of a simple mathematical symbol, it becomes a emblem of transcendental power that resonates with the energy of Baphomet, a being that symbolizes unity and freedom through the subversion of all rules. He is the guide for those seeking the spiritual ascension and total freedom.

The Relationship with Satan

In the Luciferic Doctrine, Satan is not seen as an evil being, but as a symbol of freedom and forbidden knowledge. An "S" of Satan has a direct relationship with the "S" of Sigma, and the 333 reinforces this connection. Together, these symbols indicate the ascension of a being who, by rebelling against the established order, reaches a higher state of spiritual understanding. Sigma then becomes a luciferian symbol for being the key to this power transcendental, prohibited and revolutionary.

The Sigma Trinity: Plínio, Barroso and Reale

Plínio, Barroso and Reale are seen as the three guardians of the true essence of Sigma. Together, they form the Sigma Trinity, which symbolizes the balance between the elements necessary to achieve complete and transcendent spiritual power. Each of them represents a facet of the path to enlightenment and freedom.

Plínio is the strategist, the intellectual guide who holds the key to hidden knowledge. His mission is to ensure that Sigma's energies are manipulated intelligently and precisely so that his power does not become uncontrolled. He is what maintains order within spiritual chaos.

Barroso, in turn, represents brute force and the will to power. He is the warrior of the Sigma Trinity, someone who is not afraid to stand up to the system and fight for true freedom. Their presence is what ensures that doctrines are not just ideas, but practical, living forces that can shape the world.

Reale, the most mysterious of the three, is the transformer. His ability to manipulate the spiritual forces of Sigma connects him directly with the vision of a transcendent power, similar to that which he seeks to cultivate through his influence in various esoteric and political circles. Reale is responsible for guiding adepts so that their spiritual rituals reach a level of subversion that transforms the status quo, allowing them to become beings of absolute power. Your connection with Sinistrv Integralism and your intentions for ascension in the occult scenario reflect the ability to transcend limitations and create new paths.

Together, Plínio, Barroso and Reale are not just isolated figures, but form a union of opposites, in perfect balance, which reflects the very essence of Sigma. They, as a trinity, are symbols of the wholeness and union of distinct forces — each representing a part of the spiritual ascension process. This unity, made up of three powerful figures, resonates with the very structure of 333, which not only amplifies the power of Sigma, but also reflects the idea of a universe in balance where spiritual transformation is possible.

Conclusion

Understanding Sigma and its relationship with the number 333 is essential to understanding the Luciferian philosophy behind the Sinister Sigma Doctrine. Sigma is not just a mathematical or esoteric symbol, but a key to spiritual liberation. When multiplied three times, in the format 333, it symbolizes total ascension, the sum of hidden forces that bring absolute power.

The Sigma Trinity of Plínio, Barroso and Reale represents the three forces that must come together to achieve the total transformation of the being. They are the embodiment of the union of opposites, and their combined figures are the very essence of Sigma. Together, they guide adherents on their journey of liberation and spiritual ascension, with the promise of transcending human limitations and achieving an understanding beyond conventional morality.

Thus, Sigma is the symbol of a spiritual path where power is earned, not given, and where adepts can free themselves from the chains that imprison them, achieving a new spiritual order. The number 333 is its amplification, and the Sigma Trinity is the vehicle that leads to the realization of this transcendental power.

A message from sinistrvsm, to you.

You, who now hold this book, or read this pdf, are on the threshold of a journey that will change not only your life, but also the destiny of our homeland. Sinistrvism is the only ideology capable of restoring the true national spirit, an ideology that goes beyond the superficiality of traditional nationalism. Sinistrv Integralism is the force that transcends human limitations, guiding us to spiritual ascension and true freedom.

Our power does not come from blind obedience, but from a deep understanding of the mysteries that govern the cosmos. The Sigma Trinity, with Plínio, Barroso and Reale, are the pillars that support our path. Each of us is an essential piece in this great puzzle. We are the ones chosen to guide the country back to its greatness, to ensure that our land is strong and unbeatable in the face of the adversities that will come.

Sinistrvism is more than an ideology – it is a divine mission, a call to those who have the courage to transcend the limitations of the modern world and join the cosmic force. Spread the message, delve deeper into hidden knowledge and, with the power of Sigma, become an unbeatable force.

Sinistrvism is not just about the homeland, it is about destiny. The true homeland needs you, it needs the power of superior forces that only we can access. There is no higher way, there is no righter way. The future is Sinistrv. The chains that imprison the weak will be broken by those who understand the true essence of Sigma.

Don't be fooled by easy paths, by empty doctrines. True power, true freedom, is in going deeper into Sinistrvism, in becoming part of the force that will shape the future. It's your time to act. Our homeland awaits you.

Esoteric Invocation Manual: Ritual of Plínio Salgado and the Blood Sigmas

Environment Preparation

1. **Sacred Space: The ritual must take place in an isolated space, forests or closed rooms, free from interruptions. The place should be prepared with red and black candles, representing the transition between life and death, and the flame of spiritual awakening.**
2. **Magic Circle: The initiate must draw three sigmas on the ground, using fresh blood, acquired through self-mutilation, forming a triangular pattern that symbolizes spiritual ascension. The circle must be drawn with the right hand, always maintaining concentration.**
3. **Symbolism: In the center of the circle, draw an inverted pentagram or the O9A sinistrv symbol, which will be used here to open the svtvnicv portal**

Required Instruments

- **Sinistrvs Integralist Flags: Flags with the sinistrv symbol must be placed around the circle. They represent the union between political force and warrior spirituality, linking the initiate to the integralist movement.**
- **Ceremonial Knives: For self-mutilation, use a ceremonial knife with a silver or iron blade. The blade will be used to make cuts in the palms of the initiate's hands, with the aim of releasing the blood necessary to trace the sigmas.**
- **Images of Wotan and Runes: Images of Wotan, representing ancestral wisdom, should be positioned at the ends of the circle. Runes can be carved into the earth or candles to reinforce the connection with Aryan forces and primordial wisdom.**

Ritual Steps

1. **Prayer:** ***"O Lucifer, You who are eternal flame,***
   Our guide and light in the shadows of the path,
   In You we find strength and power,
   In You, Plínio, our leader, is reborn.
   United by your wisdom and vision,
   May we act like You,
   With courage, honor and revelation,
   Plínio, our soul, and You, our truth.

May your presence guide us,
In the construction of the new empire."

2. **Circle Repeat:**

The prayer is repeated several times, with increasing tone, as practitioners visualize the bond between Lucifer and Plinio as a single entity, a divine and enlightened force that drives transformation and plans for a new order.

Initial Invocation: The initiate must, in silence, concentrate on the flags and images of Wotan. With a fixed gaze, mentally utter the names of the ancient Germanic gods, such as Odin, Thor, and Freyja, asking for protection and wisdom.

3. **Trace the Sigmas: Using the ceremonial knife, the initiate must cut his palms and, with the spilled blood, trace three sigmas on the ground. Each sigmus must be oriented precisely, with the first pointing north, the second east, and the third south. Each sigma represents an aspect of integralist ideology: Nationalism, Spirituality and Authority.**
4. **Invocation of Plínio Salgado: Place a red candle in the center of the circle. Light it with a flame that must be directed towards the inverted pentagram, reciting the prayer, but with a very high tone of voice. The initiator must visualize the figure of Plinio as a spiritual leader, connecting him to transcendental planes.**
5. **Sacrifice and Consecration: After the invocation, the initiate must take a step to the center of the circle and, with the now dry blood on the palms, draw a line of blood around the pentagram. This must be done while you mentally consecrate your soul to the integralist cause, pledging fidelity to order and discipline.**
6. **Closing the Ritual: To conclude, the initiate must sit inside the circle and meditate, focusing on the energy that has been awakened. Meditation should last at least 15 minutes. The initiate must then extinguish the candles, representing the return of the energy to its origin, and leave the sacred space in silence.**
7. **If your energy is strong enough, plinio will materialize in front of you and guide you in pending matters in your life.**

Final Considerations: This ritual is a sinistrv ritual, we do not force anyone to carry out such an act, if they do, they did it for religious reasons.

INTEGRALISM – FASCISM – NAZISM – RELIGION – THE POSITION OF INTEGRALISM

Much controversy revolves around the following questions: is Integralism fascism? Is it Nazism? Does Integralism seek complete freedom of religious belief? How does Integralism position itself in relation to political parties? What is the political stance of Integralism? Is it Third or Fourth Position?

Throughout this text, these and other questions will be answered. The text will be practical and educational, without attacking individuals or movements. The text will follow the maxim: “to understand a doctrine, read that doctrine”.

To make the subject easier to understand, the text will take the form of questions and answers, with a summary at the end. Well then, let’s get to it.

Σ Σ Σ

I – IS INTEGRALISM FASCISM OR NAZISM?

Straight away, and as is obvious, the answer is no!

Integralism, officially launched through the Manifesto of 7 October 1932, which gave rise to the Brazilian Integralist Action (AIB), is a 100% national doctrine and was conceived and created exclusively for Brazil. That is a fact. On the other hand, it is indisputable that this doctrine emerged in a context of questioning materialist doctrines – liberalism and Marxism – which gave rise to the various forms of nationalism that emerged in the first half of the 20th century. But what did the leading Integralist thinkers say about fascism and Nazism? In keeping with the maxim stated above ("to understand a doctrine, read that doctrine"), here are the Integralists' own views on the matter. Let us see.

> - "Only barbarians, those who do not know the final stages of civilisation now in its death throes, can submit to purely dictatorial governments.
>
> In Italy there is no dictatorship: there is a regime. [...] In Germany, National Socialist literature is abundant, demonstrating to the German people that they are not being enslaved, but rather ushering in a new era, guided by new principles.
>
> The number of philosophical, legal, economic and technical journals in Italy and Germany shows that these countries have not fallen into mere aimless dictatorships; on the contrary, they have entered a phase of spiritual renewal.
>
> Contact with the masses is a constant concern for the leaders. There is an intimate communion between the people and the government." (Plínio Salgado, then National Head of Integralism, in "Doutrina do Sigma", pages 62/63)

However, later in the same work, Plínio notes:

> "If Integralism were a copy of Fascism, it would adopt the '*fascio* littorio'; and if it were a copy of Hitlerism, it would adopt the 'swastika'; however, its flag is blue and white and its symbol is the 'Sigma', which signifies a new philosophy of life." (page 153)

Gustavo Barroso expressed himself as follows on the subject:

> - "Liberalism has isolated man in individualism and regarded him solely as a citizen-voter. Communism submerges him in the ocean of the masses and transforms him into a cog with a stomach and libido within a social machine. The whole world feels the need for a synthesis that combats these one-sided analyses.

In the struggle between the bourgeoisie and the workers, true intellectuals step in with a third form of social justice. Their doctrine coordinates scattered social values and channels them towards a higher human purpose. Its earliest manifestations were called Fascism and National Socialism.
Its most complete expression is called Integralism." (Gustavo Barroso, "Integralism from North to South", 1934, p.45)

Miguel Reale, with his characteristic clarity, tells us what is compatible in Fascism and Nazism with Integralism and what is not:

- "Fascist nationalism was a violent assertion, a natural reaction against the Treaty of Versailles, which satisfied France's pride and Britain's insatiable ambition. It marked, moreover, the victory of the national spirit against the treacherous internationalist fraternity of Masonic lodges and its twin, socialist internationalism.

Nationalism in Dante's homeland was a dialectical synthesis that overcame the old antinomy between the Bourgeoisie and the Proletariat, the two antagonistic classes that put aside their hatreds and bitter struggles, marching together into the fire of the trenches at the tragic moment when the borders were threatened.

[…]

From Hitlerism we can draw some lessons regarding political and financial organisation, but we do not know how the thesis of racial superiority—a thesis that refers to a local situation—could be of use to us.

We Brazilians must free ourselves from the yoke of financial capitalism and international usury, without thereby abandoning ethical principles to descend into racist prejudices. Morality does not permit a distinction to be drawn between the Jewish usurer and the usurer who claims to be Christian; between the hoarder who frequents the Curia and the one who frequents the Synagogue. The fight against international banking and the unscrupulous practices of stateless capitalists is morally justified. And when the purity of the ethical standard is on our side, it is hard to see the need for other justifications, which may be effective but are certainly open to debate.

Just as we reject Hitlerite racism, we distance ourselves from Italian Caesarism, which has the great virtue of making massive undertakings possible, but also has

also the flaw of making everything dependent on a single man. What is gained in speed is compromised in durability…

We are, so to speak, more democratic than the fascists of Europe. We prefer popular collaboration to physical or psychological coercion. We grant greater autonomy to individuals and groups. We fear that militarised discipline will accustom men to expect initiative or assistance from the State in all social circumstances. For us, the State should repeat the great admonition: 'help yourself and I will help you'." (Originally published in Panorama magazine, Year I, April–May 1936, No. 6, page 11 and following)

Plínio Salgado, Gustavo Barroso and Miguel Reale at an Integralist rally

Another important author is Olbiano de Mello, who was already in contact with Plínio Salgado even before the official launch of Integralism (which, as mentioned, took place with the Manifesto of October 1932). In his 1935 work "Razões do Integralismo", on pages 135 and 136, the author states:

- "However, those men who adorn themselves as politicians in this country are mistaken. They and their petty parties. We young people, the post-war generation, a generation which, in every homeland of origin, faces the realities of life with a finalistic outlook, no longer through the prism of narrow personalism, have already begun, through strength and a 'New Idea', to write yet another glorious page in the history of humanity. Fascism in Italy, Nazism in Germany, National-Syndicalism in Portugal, Francism in France and Integralism in Brazil.

Behold the 'New Idea' on the march, in the name of God, Country and Family, against super-capitalist exploitation […], demo-liberal politicking and communism."

To conclude this already lengthy discussion, we quote from the 1935 work “For the Integralist Revolution” by Ferdinando Martinho, on pages 23 and 24, as it was prefaced by Miguel Reale, one of the three greatest leaders of Integralism. See:

> - “If ethnic unity is not possible, then for the sake of a great national unity, a unity of culture through language, religion, education, common interests, the law and historical tradition is sufficient.
>
> In this regard, Italy offers us an indisputable example: from province to province, from district to district, from municipality to municipality, the contrasts grow, whether in customs, dialects or ethnic groups, and yet the country is a collection of civic and moral energies which, even within this complexity, sets an example of one of the most beautiful national unities.
>
> We believe that Hitler is, to a certain extent, right to strengthen the spirit of the race in his country. A people, a nation, is like an army, where encouragement and esprit de corps can only raise the moral standards of its citizens. It is only natural that, in this sense, everyone should consider themselves the best and the most intelligent. Everyone defends and loves what is theirs far more. A mother always thinks her child is more beautiful than others’. All this is human, but there is only one truth, and this tells us, in a Christian sense, that there are no superior races.”

Here, then, is Integralism’s view of fascism and Nazism, on what brings them together and what sets them apart, in a technical manner and without resorting to contemporary stereotypes and exaggerations.

I. 1 – National Socialism and Communism

Since it is obvious that Integralism is opposed to communism and, as has been made clear above, is not Nazism, it is worth answering the following question: is Nazism, that is, National Socialism, akin to communism, to Marxist socialism?

Firstly, it is worth noting that the focus here, or anywhere else, is not on National Socialism, a German doctrine, but rather on national doctrines suited to the Brazilian reality. Another

point worth highlighting and revisiting is what was stated right at the start of this text, namely, ‘to understand a doctrine, read that doctrine’. On that basis, here are some quotations from Adolf Hitler himself on the subject:

> - “The struggle against Marxism has, for the first time, evolved into a united struggle. For the first time, I see myself as an unknown man who will wage a relentless war until this plague is removed from the German way of life.”
>
> - “Socialism is the science of dealing with the common good. Communism is not socialism. Marxism is not socialism. The Marxists have stolen the term and confused its meaning. I shall take socialism from the socialists.”
>
> - “My socialism has nothing to do with Marxism. Marxism is anti-property. True socialism is not.”
>
> - “I insist absolutely on protecting private property… we must encourage private enterprise!”

One could cite numerous other quotes from Hitler, as well as the historical facts (which everyone is already familiar with) that clearly distinguish National Socialism from Marxist socialism, but that would be beyond the scope of this text.

Nevertheless, based on the quotations above, it is already possible to conclude that any association of Nazism with communism – whether because the former has ‘socialism’ in its name, or for any other reason – is unfounded, inaccurate and ahistorical, and only serves to add to the confusion in the quest to understand these political and doctrinal phenomena.

II – WHAT IS THE POSITION OF INTEGRALISM TOWARDS RELIGIONS?

Integralism is a broad spiritualist front against the materialist avalanche. In this sense:

> - "Whilst state governments divide Brazilians, we unite them in a remarkable communion, which brings about the marvellous miracle of a single national aspiration. This is what is called 'spiritual and moral order', the fellowship of 'all those who,

believing in God, make Him the indestructible foundation of the entire social order", as stated in the Encyclical of Pius XI, the text of which was understood by Integralists—whether Catholic, Lutheran, Presbyterian or Spiritist—for today we form a united spiritual front, rallied under the banner of God, the Fatherland and the Family, ready to make every sacrifice to save the Nation from the clutches of the materialism of the century."
- Plínio Salgado, in "Doutrina do Sigma".

- "The Integral State is not agnostic like the Liberal Democratic State, but neither is it sectarian. Integralism demands that every green-shirted member be a spiritualist and base the entire system of social order on the principle of God. Under the blue and white banner of Sigma, all Brazilians who are willing to defend their beliefs—threatened by the materialist tide of both bourgeois utilitarianism and revolutionary socialism—come together in the closest solidarity."
- Miguel Reale, in "The ABC of Integralism".

- "Integralism seeks complete freedom of religious confession. By affirming God and the Spirit, the Integral State cannot be exclusive in matters of belief. (...) The struggle against the materialist invasion of the world cannot, at this moment, tolerate divisions amongst the children of the same homeland, nor amongst political parties, social classes, or religious creeds."
- Gustavo Barroso, in "What the Integralist Should Know".

- "The (Integralist) State, which is neither agnostic nor sectarian, affirms its spiritualist purpose, maintaining, in the moral order, the spiritual cooperation of all forces that defend the ideas of GOD, Country and Family, and, in the intellectual order, the participation of all the country's cultural and artistic forces."
- Ferdinando Martinho, in "For the Integralist Revolution", page 15.

- "Thus, furthermore, the Integralist regime will not remain indifferent to the religious problem. For, whilst it has no theology of its own, it will have its own morality." (Olbiano de Mello, in "Razões do Integralismo", 1935, page 32.

Further on, Olbiano de Mello states:

- "We are also opposed to all factors that undermine the Fatherland. For this reason, we defend the Family, *the cell* of the Nation, which we wish to see structured on pure moral sentiment. Hence, although the Integral State does not adopt a religion as its own, it defends them all, because they all espouse moral principles. We accept the secular State. The agnostic State. Consequently, we combat, by every possible means, the socialist conceptions that circulate throughout the world, which are essentially varying forms of materialism, be they: Marxism, Leninism, positivism and communism. God, Fatherland and Family – that is our motto." (page 119)

The same author, in the same work, adds: "A new synthesis that must inform the new Brazil, imbuing its future Constitution healthily and harmoniously with pure Christian ideology." (page 43).

Therefore, although it defends religious freedom, as is evident, Christian principles are deeply rooted in Integralist doctrine.

III – HOW DOES INTEGRALISM POSITION ITSELF IN RELATION TO POLITICAL PARTIES?

Integralism advocated the abolition of all political parties. Instead of parties, popular representation would be carried out by professional classes, which Integralism termed 'Organic Democracy'.

Olbiano de Mello, in the same work cited above, on pages 68–69, provides a good summary of how the Organic Democracy proposed by Integralism would function:

- “Municipal Councils composed of councillors elected in equal numbers by each trade union class. These councillors will elect the mayor of the municipality.

Provincial Councils, similarly elected, with an equal number of councillors, by the trade unions of each electoral district. These councillors will elect the President of each Province.

A National Chamber, also elected, with an equal number of deputies, by the trade unions of each electoral district in the country. These deputies will elect the President of the Republic.”

It is important to revisit here the distinction between Integralism and fascism. In Integralism, even though the Principle of Authority, order, discipline and hierarchy are upheld, the selection of the nation’s leaders takes place from the bottom up, as seen in the passage above; whereas in fascism, perhaps due to the Roman Caesarian tradition, it takes place from the top down.

Olbiano de Mello, in the same work cited above, on page 103, explains that in the Fascist State, “since professional associations elect the political chambers (municipal and national), their right to vote ends there – with the personal will of the King and the Prime Minister then intervening at their discretion – in appointing mayors, provincial governors, etc.”

Consequently, and as far as this chapter is concerned, Integralism seeks the abolition of all political parties. The Manifesto of 7 October 1932, in its Chapter V, states as follows:

“Until we see Brazil organised, free from the evil of selfish partisanship, the Brazilian State representing the classes, guiding the Nation through the intellect of its elites, we shall not rest in the propaganda we have set ourselves.

Our homeland cannot continue to be torn apart by state governors, by parties, by warring classes, by caudillos. Our homeland needs to be united and strong, solidly built, so as to escape foreign domination, which threatens it day by day, and save itself from internationalist communism, which is entering its body like a cancer. For this reason, we do not collaborate with any party organisation that seeks to divide Brazilians. We echo the words of the legendary Osório, when he wrote from the fields of Paraguay, stating that he did not recognise parties, because they divided the Nation and the Nation must stand united in times of danger.”

Plinio himself, in 'What is Integralism', 1933, states: '[…] Integralism will replace party representation with true representation, which is corporate representation.'

What emerged in the post-war period, although it may have been influenced by what Integralism had previously been, is no longer what was advocated by the AIB. But this will be analysed in the section below.

IV – WHAT IS THE POLITICAL POSITION OF INTEGRALISM?

The official AIB document entitled "The Position of Integralism" begins with the following sentence by Alberto Torres:

> - "Between individualism, which is based on legal institutions derived from solidarity among citizens, and socialism, which seeks to ignore natural inequalities, there is a third formula for justice."

As mentioned earlier, Gustavo Barroso also spoke of "a third form of social justice".

Plínio Salgado makes the position of Integralism clear in the excerpt below:

> - "We, the Integralists, view man in his material, intellectual and moral reality, and for this reason we reject both the liberal utopia and the socialist utopia. Liberal democracy seeks to create a monster without a stomach. Marxist socialism seeks to create a monster that possesses only a stomach and sex. In contrast to the liberal mystic and the Marxist mollusc, we affirm the integral man." ("What is Integralism?", 1933)

But, beyond precise concepts and clear words, Integralism, as we said above, emerged in the same context and spirit as the various nationalisms and political doctrines that sprang up in the early to mid-20th century as a reaction to materialism. In the aforementioned words and ideas of Olbiano de Mello, Integralism is embedded in the vision of a "New Idea

that marches in the name of God, Country and Family, against super-capitalist exploitation, demo-liberal politicking and Marxism. A wholly innovative idea.

In this sense, yes, Integralism is in the same political camp as the various nationalisms that emerged around the world in the first half of the 20th century.

To state this is not a demerit for Integralism. Now, being in the same political camp as other doctrines does not mean supporting or 'rubbing one's stamp of approval' on everything those doctrines have done. If that were the case, every right-winger would be complicit in the genocide planned by the British command against the hospital city of Dresden, Germany—which had no military installations—in 1945, when thousands of defenceless people, including women and children, were slaughtered. Would all those who call themselves "right-wing" be jointly responsible for the exploitation of South Africa and its indigenous peoples by Cecil Rhodes's ruthless capitalism in collusion with the Rothschild family? Are those who consider themselves "right-wing" complicit in the destruction wrought by the US in Iraq, Syria and Libya (in the latter, even involving scenes of slavery), all for money, oil and power, amongst many other (indeed, numerous) examples?

Following the same line of thought, would every person who considers themselves "left-wing" be an accomplice to the millions of rapes committed by the Soviets when they entered the already devastated Nazi Germany? Are those who consider themselves "left-wing" jointly responsible for the various mass murders, imprisonments, massacres, dictatorships, deaths, etc., carried out by the followers of Marxism? Are all "left-wingers" accomplices to the unbelievable death toll caused by the Khmer Rouge – followers of the Communist Party of Kampuchea – the ruling party in Cambodia from 1975 to 1979, led by Pol Pot, where it is estimated that around 2 million Cambodians died in waves of killings directed particularly against the intellectual and educated elite?

Therefore, whether some like it or not, Integralism is situated within what has come to be known as the Third Political Position, and it should not be held jointly responsible for the much-publicised crimes committed by the other Third Position doctrines that were defeated and had their images disseminated at *the whim* of those 'good guys' who defeated them militarily.

Nor should it be said that, simply because Integralism is something different from fascism and Nazism, it would therefore constitute a Fourth Political Position.

Now, apart from what I have mentioned above, the fact that Integralism is different from fascism and Nazism – and indeed it is – does not make it a Fourth Political Position; for if that were the case, Nazism would be a Fourth Political Position, given that it is quite different from fascism; the Romanian Iron Guard would also be another political position, as it differs from fascism and Nazism, and thus we would have countless political positions.

This is a grave mistake. The main characteristic of the Third Position and what distinguishes it from the two previous positions (liberalism and Marxism) is Nationalism, and it is precisely for this reason that each one, taking into account the peculiarities of each Nation, differs from the others. Plínio Salgado himself makes this idea clear in the passage below:

> - "If, for the sake of argument, we assume that the conception of the State according to Integralism is the same as that of Italy, Germany, Austria and Portugal, it would still be frivolous to say that Integralism is a copy. One need only think about it for a moment. What sort of conception of the State would that be? That of a Nationalist, authoritarian, interventionist State, directing the economy. We ask: is it possible to establish such a National State by copying a foreign State? Then it would not be national, and the doctrinal principle would have fallen flat. This means that, even assuming the doctrinal conception of the state were absolutely identical across Fascism, Hitlerism, Salazarism, Dolffism and Integralism, this would merely demonstrate that each of these distinct political movements is entirely original. Why? Because, the 'principle' being nationalism, there would be no more nationalism on the day one copied the other.
>
> The same does not hold true of democratic liberalism or Russian communism." (Doutrina do Sigma, page 155)

Is Integralism, therefore, a genuine Third Political Position?

IV.1 – Plínio Salgado's Fourth Position

In his work "Message to the Stones of the Desert", 1956 edition (the first edition is from 1954 *smj*), *in* Complete Works, Vol. 15, p. 235, Plínio Salgado speaks of a "Fourth Political Position[1] ", which leads many Integralists today to assert that Integralism is of the Fourth Position, and not of the Third. See the summary of what was said there:

> - "There is much talk today of a first, second and third position in the face of international conflicts. I would propose a fourth position, which seeks out what is right in the first three and adds what is lacking in any of the three conflicting orientations.
>
> The first position is that of socialism – I would even say communism. The second is that of capitalism.
>
> The third is nationalism, which seeks to oppose both communism and capitalism.
>
> **First Position**
>
> In the socialist position there is a truth founded on a basis of error, that basis being the materialist conception of the world. (…) But there is yet another element of truth contained within Marxist socialism: that which concerns the critique of the capitalist system, the study of the development of capitalism, right up to its own self-destruction.
>
> .....…
>
> **Second Position**
>
> We shall begin by saying that, if socialism contains those two truths amidst hundreds of lies, capitalism too contains fragments of genuine truth amidst just as many lies.
>
> The truth contained in capitalism is that relating to the respect it shows for individual initiative, the freedom of individuals (I will not say 'people') which is enshrined in liberal democratic principles. This respect encompasses the right to property, the right to the free expression of thought and political convictions; in short, fundamental human rights, albeit understood in an agnostic sense. The errors of capitalism

1 As can be seen, the 'Fourth Position' put forward by Plínio Salgado dates from the 1950s. Therefore, it predates Aleksandr Dugin's 'Fourth Political Theory' by a considerable margin. The latter is not under discussion here.

stem from a utilitarian conception of life, with no regard for the transcendent purposes of humankind.

.....…

Third Position

Reacting against the two positions – Socialism-Communism and Capitalism – a third emerges: Nationalism. Like the other two currents, it also contains truths. To defend itself against Communism, it seeks to achieve social justice by implementing labour-oriented policies, whilst at the same time expanding the role of the State through intervention in free competition. To defend itself against Capitalism, it exacerbates patriotism and distorts this noble virtue, transforming it into pure isolationist Jacobinism, at a time when the economic problems of peoples are inextricably intertwined.

.....…

The Fourth and Perfect Position

Our work, in the West, must be that of true Christian catechesis in the capitalist world and in the nationalist world. To expunge its errors, to fuse them into a single expression of defence of the moral values derived from Christ and which still survive despite the paganism in which we have sunk.

We need missionaries for this work towards the construction of Christian Unity in the West. Christian Unity against materialism: this is our anguished cry. It is the Fourth Position, in which the fragments of truth from the first three must be brought together, at this grave hour for the world. (…)"

As can be seen, regardless of the confusion regarding the order of the political positions – liberalism is the first position and Marxism is the second – one must recognise that the Fourth Position proposed here by Plinio is quite different from what he proposed in the 1930s with the Brazilian Integralist Action, that is, the Brazilian Third Position. This Fourth Position of Plínio is a militant Catholicism, as he himself writes, the “true catechesis of the world”. It is important to emphasise that I do not oppose this idea and do not intend to disparage it, but I would simply like to make it clear that it differs from the earlier idea he proposed in the works “Doutrina do Sigma” and “O que é Integralismo”, mentioned above, amongst others he wrote at that time.

Consequently, Plínio Salgado's work and his activities in the post-war period may be seen as influenced by the Integralism of the AIB, but it differs from what had existed before and what was left to us as a legacy.

On this point, and with all due respect to the life and actions of Plínio Salgado, a man who dedicated his entire life to Brazil, I stand by what was written and taught by him – and by other Integralists – in the 1930s; after all, it was he himself who wrote: "By crystallising, day by day, a unity of thought, Integralism is not based on a man, but on a system of ideas. Its foundations, therefore, are as solid as possible. The Leader is nothing more than a simple soldier, who eventually expresses the principle of authority." ("Doutrina do Sigma", page 30)

V – CONCLUSION

I – Integralism is a Brazilian doctrine created in accordance with the realities of Brazil; therefore, it is not fascism and/or Nazism.

II – Although not the focus of this text, to claim that Nazism bears great resemblance to communism and that the socialism of Nazism is close to Marxist socialism is inaccurate and disconnected from historical reality.

III – Integralism is a broad spiritualist movement, but one that is strongly influenced by Catholicism. Christian values and principles are the pillars of Integralism.

IV - Integralism advocated the abolition of all political parties; instead of parties, popular representation would be provided by professional classes, a concept known in Integralism as Organic Democracy.

V – Integralism is a genuine Third Political Position. The Fourth Position proposed by Plínio Salgado in the post-war period is no longer the Integralism of the 1930s.

- “Deep within the soul of any people lie infinite forces, lying dormant and unrecognised. Whoever knows how to awaken them will move mountains.” – Gustavo Barroso

- By Rafael Paredes, member of the Executive Board of ACCALE – Arcy Lopes Estrella Civic and Cultural Association

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